

# Four Questions<sup>✓</sup><sub>K</sub>

DEBATED.

- Q. 1. Whether the Exercise of the Government of England be totally Subverted? **Affirm.**
- Q. 2. Admitting the Exercise of Government dissolved, whether the power of Settling is in the People? **Affirm.**
- Q. 3. Whether as the Case stands, it is best to settle the Exercise of the Government in the Person, who would be next by Lineal Descent, if King James the Second was actually dead? **Neg.**
- Q. 4. Whether 'tis consistent with the Prince's Honor to accept of the Government, especially considering his Declaration was to Redress Matters by a Free Parliament? **Affirm.**

WITH

An Answer to the Objection that the Convention will not have the Power of a Parliament.

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Re-printed in the Year, 1689.

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**Q. 1. Whether the Exercise of the Government of England be totally Subverted? Affirm.**

**I**T is necessary first to consider what Government is, then what the ancient Constitution of the Government of England was.

I shal take Sir Robert Filmer's definition of Government, because he was a man, who endeavoured to maintain the utmost height of Kingly Power in England, and his definition is this, Government is the Exercise of a Moral Power.

The Ancient Constitution of the Government of England, I take to be that which was agreed on by the King and all the People after the Heptarchy, when the Saxons moulded the Government, and chose Alfred to be King, amongst other things these were part of his Oath; viz. *That he should be obedient to suffer right (abbessant a suffer droit) as well as others of his people.* And it was agreed that a Parliament should be held twice every year at London, and this continued from that time to the time of King Edward the Second, as appears by Horns Mirror of Justice, Cap. 1. Sect. 2. And in the same Section are these words, viz. *Et tout soit que le Roy ne devoit aver nul peere en la terre; par ceo nequidant que le Roy d'son tort. si il pecha vers aucun d'son people, ne nul deses commissars ne poit estre Judge & parter, convient per droit que le Roy vst Compaignons par oyer & terminer aux Parliaments: tressouts les breves & plainis de torts de le Roy de la Roign, & de leur Infants & de eux especialment de que torts l'en ne poit aver autrement common droit.*

And although the King ought not to have any Peers in the Realm, because the King, if he offend against any of his People, none of his Commissioners may be Judge and Party; it behoveth by right, that the King have companions to hear, and determine at Parliaments, all the Writs, and plaints of the wrongs of the King, of the Queen, and their Infants, especially of those wrongs of which any cannot otherwise have common Right.

And that Parliaments were held accordingly is manifest, not only by the Authority of the Mirror, but by the Writs of Summons to Parliament in Ed-

ward the First, Second and Third; and though there are affirmative Laws to hold Parliaments once every year, and once in three years, I know not of any Negative Law that there shal not be Parliaments as by the Constitution.

That King *James* the Second has totally Subverted the Exercise of Government, by exercising an Arbitrary Power contrary to all Moral Power, and so the Exercise of Government is Subverted, I shal plainly demonstrate both in Church and State.

First in Church, By setting up the Ecclesiastical Commission, and thereby illegally prostituting all the Clergy to an Arbitrary Power, with a *Non obstante* to all Laws: this is directly against the Exercise of a Moral Power.

Secondly, By the Commission to the Bishop of *Chester*, Chief Justice *Wright*, and Justice *Jenner*, by which they turned out the President, and many of the Fellows of *Magdalen* Colledge in *Oxford*, ( the same Colledge where Queen *Mary* began to Tyrannize ) to which may be added, the placing Papists in their Room, and putting *Masse* into the Deanry of *Christ Church*, the greatest Colledge in the University, and Dr. *Walker* in the Headship of University Colledge. By this means Traytors were made Tutors to young Scholars, ( for so are all *Englishmen* reconciled to the *Sea of Rome* ) a ready means totally to Subvert the Reformed Religion and Government; for from Universities generally come great Officers in Church and State.

The dispensing power contrary to an act of Parliament made on purpose to prevent Popery, and arbitrary power by preferring persons in Ecclesiastical, Civil and military Affairs without taking the Test, by means whereof Papists sat in Council with the King, Judges who have the executive power of the Law, and many made for particular illegal purposes were placed in *Westminster Hall*. Sheriffs who had the power of Counties ( seven of eight in one Circuit ) being professed Papists, and a great number of the Justices of the Peace of the same Religion; many Officers in the Army, and Souldiers were displaced, and Roman Catholicks placed in their stead, and in *Ireland* by degrees, Protestants were put out, and Papists put in, and that Kingdom was totally in the power of Roman Catholicks.

Besides, the King owns the Supremacy of the Pope, in all Ecclesiastical Affairs, whereas the Laws of *England* declare the King Supream in Matters Ecclesiastical and Civil, and the King owning the Supremacy of the Pope, is a setting up an arbitrary power in all matters of Religion, for if he is Subject to the Pope, and all the Clergy swear Supremacy to the King, this is contradictory, to have two Supreams, one by the Law of the Land Legally established, and another

ther raised by Arbitrary Power of the King, destructive to the Constitution of the Church of *England*; these things manifestly tend to the putting all Power Ecclesiastical, Military and Civil into the hands of Papists, and the dispensing Power at once sets up Arbitrary Power to destroy all the Laws, and makes the exercise of Moral power to cease.

If it is objected, That all these things, though they are great misdemeanors, yet they are but misdemeanors which a Parliament may correct, but cannot amount to a subversion of the exercise of Government.

I answer, that although in fact the whole Ecclesiastical, Civil and Military power, was not yet actually vested in Papists ( for then all must grant it subverted ) yet the acts before mentioned totally subvert the exercise of Government and annihilate the Kingly Office, to which there is not requisite the actual destruction of all, but it sets up an Arbitrary Tyrannical Power which may destroy all; and many an instance may be given, when without any actual wrong done upon the Bishops and Clergy, or the Nobles and Commons of the Land, the exercise of the Government may be subverted, as if the King should send to the King of *France*, &c. to invade *England*, & destroy the Subjects of *England*, though no English man is hurt thereby, nor any French-man comes into *England*, yet the Government is totally subverted; for as King he's bound to protect his people, and when in stead thereof, he invites others to destroy 'em, the exercise of Government is subverted, and the Trust reposed in the King forfeited, as if a Keeper of a Park pulls down the pales which should keep in the Deer, he forfeits his Office.

If it is said, He's King, and accountable to none but God, and Subjects must not Rebel, nor Resist, but suffer and pray.

I Answer, his being King makes the Crime the greater, for 't is not so great a wickedness for a forreign King to destroy us, as for our own; for 't is no breach of Trust in the one, as 't is plainly in the other; and what *Junius Brutus* say's in his *vindicie contra Tyrannos*, when he compares a Tyrant King to a Shepherd, destroying the Sheep, does he say, I am Shepherd, therefore I may destroy them? *Junius* says, *Major lupus, quia pastor, & major tyrannus, quia Rex*, the greater wolf because a Shepherd, and the greater Tyrant because a King.

Q. 2. *Admitting the Exercise of Government dissolved, whether the Power of Settling the Exercise of Government is in the People? Affirm.*

**T**HOMAS have said the present Case to be the Demise of the King, that I deny, the Demise of the King being but a lost expression of his death, and is properly so when the King dies; and King James the Second being alive, to call it a Demise of the King, is a Contradiction.

Then I argue thus, either the Exercise of the Government is in King James the Second, or in some other person, or the power of settling it in the People; but it is not in King James the Second, for the Reasons before given, and some other which follow; Nor is it in any other person: Therefore it is in the power of the people to settle it. If any can say it is in any other person, let him assign that person, which he can't, because there can be no claim by Descent, during his life, for *Non est hares viventis*, there must be the death of the Ancestor, before the Heir can claim any Right.

Then if there is none to claim any Right, there must be a sort of Reverter to the People, who first choose the King, ( as is plainly proved ) or a greater absurdity must follow, which is, That a People must remain without Government, which I think no man will say, especially in England, where many hold Monarchy *Jure divino*, tho I understand not that, or any specific Government to be so, for then the *Israelitis* Government would not as to the species of it have been so often changed; but Government in General may be said of Divine Right, as of necessity; then if no person living can claim a legal Right, they must consent to the people to chuse Representatives to settle the exercise of the Government.

Q. 3. *Whether as the Case stands it is best to settle the Exercise of the Government in the Person, who would be next by Lineal Descent, if King James the Second was actually dead? I answer Negatively.*

**B**EFORE I speak to his Question, I must say, Her Royal Highness the Princess of Orange, by what I have heard concerning her eminent zeal for God,

God, and being an extraordinary, exemplatly Patern of Morality: true is the Proverb of *Solomon*, Many Daughters have done virtuously, but She excelleth them all; This looks like Flattery, but if universal Report is true, her great Humility and Wildom leave no room for such a vanity; I shall therefore plainly give my Reason for my Opinion.

1. The first is *ab inconvenienti*, the inconveniences which may follow at this time, (1.) the dispute of the pretended Prince of Wales.

2. If the two Princesses dye without issue, the Government will go to papists, viz. to Spain, &c.

3. Desert is the best cause of reward, and who has deserved most, ought to have most given; 'tis plain who has recovered England, and the consequence is as plain.

4. The Princess has more advantage, than she or her Sister could expect; for the life of the King, and the claim of a Prince and Children, that may be of the King, make them at a more remote distance, than if he who recovered them, and the people be let in for his life, which is no more than the Law gives to a Husband by the Courtessie of England.

5. He is next Heir Male, tho' not by Males,

6. A Princess, not so able to make War, the great end of Israels choosing a King was to fight their Battles, which a Woman can't do.

7. The Allies engaged with the Prince to defend the protestant Religion is very considerable, and if his power should cease by the death of another, it would be dangerous.

8. Great ingratitude to put him in possibility of being worse, than if he had never come, for if the princess dyes, he has no longer power to proceed.

9. 'Tis ungrateful to make him a subject in that Kingdom for which he has done more, than all the Kings of England ever did.

10. As his power dyes, so his person may not be safe, if a subject; for he may be indicted by any man.

11. May be in more hazard of assassination;

12. The Lords and a great number of the Commons who were legally chosen in former parliaments; thought fit the publique administration should be in the prince.

I know some are of opinion to have the prince and princess, King and Queen, to which I only say, that such joint-power in governing never was in England, and the consequences are difficult (if possible) to judge, and tho' some say the administration may be in the prince only during the joint

joint lives of the prince and princess, I answer, if the princess is Queen, Regal power is inseparable from her person, as was said by some, and not denied by any of the Judges in the case of Ship-mony, and it was said to be a *proprium quarto modo*, which a King or Queen as such must have, and then to have joint-power, will make both equal, and if they should differ, what should be done?

2. 4. *Whether 'tis consistent with the Prince's Honour to accept of the Government, especially considering his Declaration was to Redress Matters by a free Parliament.*

I Answer, taking it for granted ( which I need not that at the Princes coming he could not, yet what the King did since his coming renders it clear and plain, viz,

1. The Kings own Judgment against himself for issuing Writs to Elect, proves he thought a Parliament of necessity, and then destroying most of them, takes away the only remedy, and he which does so to a desperately sick man, murders him as sure, as he who stobbs him to the heart.

2. Then the taking the great Seal and carrying it no man knows whither, stayes the Spring of Justice, so that no Originals out of the Chancery can be filled for the Subject to have relief in any real Action; nor in many Personal Actions where Original writs are requisite.

3. His going with sir Edward Hales a person notorious being set up to maintain the Arbitrary Dispensing Power, justifies his dispensing power still, by these he has brought the power into the people, whose Representatives have the right of settling the Government as in wisdom shal be thought fit; for though some object it cannot be, for want of a writ to call them, yet upon long Debate in the House of Commons, when this Objection was started, the Lord Chief Justice Hales said, That though he would maintain the Commons called according to Form by Writ, yet they being met were a good House of Commons, for the Parliament is not the Kings, &c. — — — but the Parliament of England, and they being duly chosen by the People, were the Legal Representatives of the People to Act as a Parliament, and to say the Convention has power to settle the Government it self, as to the Exercise, and not to have the force of a Parliament, seems strange; besides, no man can say but this Convention will be a Supream power, and for the Supream power to have



have any thing Legal to be above their reach, is to say they are Supream, yet there is something above their power, & *injus est dare ejus est disponere*, if they have power to give the Exercise of the Government, it self, which is the highest Act, and not to be able to make Laws for the Establishing and the manner of Exercise, opposes that plain Maxim.

To conclude, The extraordinary Providence of God, whose wonders His Highness has seen in preserving Him and the Fleet in the Depths, and what we have heard and seen since he came on Shore, makes it apparent that the Lord hath sent him, and it would make a Heathen (like Nebuchadnezzar) confess it, because no other God can deliver after this sort, and the works of God being all perfect, it is to be hoped, that there are yet greater things to be done by him, for the refining and reforming Matters in Church and State. England had Lucius the first Christian King, as most say. Constantine the first Christian Emperor was Born here; the first Reformation began here, & who knows, but what is remaining, viz. the refining of all things, (which the best want) may be accomplish'd here to the Glory of God, and the honour of him whom he has sent, I wish he may put him, upon whose Shoulders the Government of all things in Heaven and Earth is laid, into the possession of his Inheritance to the uttermost ends of the Earth.

Advice before it be too Late:

OR, A

BREVIATE for the CONVENTION,

Humbly Represented to the

Lords and Commons of ENGLAND.

**W**HEREAS We cannot but be made very apprehensive by those several efficacious Papers, such as Dr. B.'s, Mr. F.'s. *A Word to the Wise*, and another as close, *Four Questions Debated*, and the like; which go about, lest the swaying Part of the Nation should be so much intent upon *One Thing* as that Others be neglected; or lest they be so taken up with putting the Crown upon an Head most deserving it, as that they forget what is to be done first; which is, The Consideration of the Constitution of the Realm; and the declaring that Constitution, before any Person be Admitted into actual Regiment: it being common for those that look but on *One Thing* to be too sudden: We therefore judge it meet, That this ensuing sheet, which was in a few Copies given to some Members of the Houses, for preventing that evil, should also be made Publick, to go abroad with such Papers as those of the former Nature. For, as it is Wise in a People, when they make any Comparison, whether with their Rulers, or Others, that though they believe the Party they deal with, to be the Best in the World, To treat with him for all that, and be as Punctual upon the Terms to make all secure, as if they were dealing with the Worst: So it is also Honest for them, in seeking the Good of their Country, to deny Self-Interest, and to prefer the Benefiting a Nation, before the Magnifying any single person whatsoever.

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### The BREVIATE.

**T**HE People of this Nation are by Birth a Free People; who are born to a Liberty of person and Propriety in their Goods and Lands; and therefore England is rightly call'd a Free State.

To understand the Government, we must know that these Two things are always to be distinguished, The Constitution, and the Administration.  
The



The constitution of a Government does lie in the Original Agreement of the People, which they make between themselves, or with their intended Governour, or Governours, before the Government be set up, whether there be None before, or the Former at an end.

When the People are in such a State, while there is no order of Superiority, or Inferiority introduced, it is called a Community: when a Ruler is chose, so that there is a Ruling and Ruled Part, it is a Society, or called a Common-Wealth.

Let us suppose a company of Families, that having no dependance on one another, nor any one having power over the other, yet living near each other, do find it convenient to join together into a Society, for mutual Defence against some Foreign Enemy, or for the reaping several advantages, which they shall receive by it. The heads or Representatives of these Families assemble, to consider what is to be done in order to these Ends. Three things more especially they must consult upon: What Government (as to the Sort or Kind) is best for them? Who shall be Governour or Governours? And by what Law or Rules they shall Govern, who are entrusted with the Supreme power? And more particularly, in relation to what measure of it they will allow them to have over their persons and Estates, to use them as they have occasion, for the publick Good. For when they are yet free in both, the Governour can have power so far, but no farther than they at first consent. Whatsoever Reservations of Liberty the people make in their Agreement, these are to be look'd upon as their Rights by the Laws of the constitution, and Essential thereunto, and consequently inviolable by any of these Governours whom they set up for the Administration; the very Laws of the administration being void, so far as they interfere with any of those of the constitution.

The Constitution and Laws thereof being agreed upon, and it being impossible for humane Prudence to fore-see all Accidents, which must be provided for, therefore as they arise, the Administration necessarily must lie in these two things: The making farther Laws (subordinate still to those fore-priz'd) as occasion requires, & seeing them Executed; that is, in Legislation and Judgment. The One is the business of the Supreme Authority; the other of the Inferior Magistrates or Officers, and Executioners of the same, according to fundamental Agreement made by the People.

Our Government now as constituted in order to this Administration, is, we know a mixt Government. A Government is known to be pure or mixt, by the placing the Supreme Authority. If the People place it singly in the King, or singly in the Nobles, or singly in the People, then it is a pure Monarchy,

narchy, Aristocracy, or Democracy; but when it is placed in all Three, it is a Mixt Government, as ours is, where there are no laws in the Administration made but by King, Lords and Commons.

These things I pursue only so far as is necessary, to the reaching my main purpose; and the leading me to a right Discernment of the Present Condition into which we are now brought, in regard to this said Government.

The Supreme Power of the Nation being placed in a Parliament, which is a Corporation of King, Lords, and Commons, that is, The Supreme Authority residing in King, Lords and Commons, as one Corporation, there does appear, at this Conjunction, a Dissolution of the Government; A Dissolution manifestly, as to the Exercise of it. This appearance does rise from the opening of the last Scene. For the King being now gone, gone from his people, and departing from his Government, that one Corporation (we speak of) is broke; so that there remains now no subject for that supreme authority; It being evident, that a Parliament, wherein an Essential point of our constitution does consist, cannot now be assembled: And the Providence of GOD it self hath extraordinarily determin'd our Case. If a King dies, he hath a Successor, and the Right devolves upon him; but whilst the King lives, he hath no Successor, and the Right remaining in him and no other; and he being divided from his Lords and Commons, the Subject of the Supreme Power, or this one Corporation, (whereof the King is a chief, Essential, and Constituent part) does perfectly cease, and must necessarily cause a Dissolution.

I choose not to found this upon what does more convince others, which comes to this account: The King by his frequent Malversation in the Government, and rooted Design of subverting our Religious and civil Rights; for the Introduction of Arbitrary Power and popery, which being aggravated by such an Endeavour, as the destroying that Share in the Government, which every Commoner hath, that hath Right to choose his Representative in Parliament, by his Garbling Corporations, and so evacuating this Liberty in effect; and by such an Endeavour also, as the exterminating his Protestant Subjects; seeing that Religion which he would have introduced, is such, as by the principles of it, if it comes into Domination, must do so to all Hereticks; and thereupon may He be look'd on no longer as Rex, but *Hofis*, and *Hofis Publicus*: Besides, the subjecting us to a foreign Jurisdiction, and the very changing the Government, by that indefinite dispensing Power over the Laws, as was carved to him by his Judges, from regal to despotic: It is Judged by them, that he is fallen thereupon from his

his Royal Dignity; and that the University thereby have Warrant, not only to defend themselves against Him, but by Vertue of that Sanction, which is tacitly implied in the Laws of the Constitution, to proceed on to take the Forfeiture he hath made of his Government, and depose Him; For it is a fond thing ( think they ) to imagine any Laws without a Sanction; and impossible there should be any other Sanction in Treaties between Free Nations, or between a Free people, and the Governor they set over Themselves, than Force to be used by the Parties concern'd; there being no Third party on Earth to appeal to, in such Cases.

However this be, it being taken for granted, That the Government is dissolved, and I suppose upon that preceeding account, of the One Corporation ( I say ) being broke, the Supreme Authority that lay before in the Tree as united in One does escheat, or fall to the Community; who must therefore choose a new Subject for that power; and it lies at their discretion to Place it in what Subject they please: They may lodge it in the Lords and Commons alone, without a King, if they think that Government best; the matter lies altogether upon their Agreement, and Consent. I suppose it most likely, that they will agree to place it again in a Monarch, Lords and Commons ( the Person only left at Choice, and Care had to prevent all Danger of Law in the Case ) according to the Ancient Constitution, Though who can know the Mind of a Nation, when once come together, if he knows his own Mind?

There is one thing we have now Opportunity to obtain, which we can never recover again if it be lost; and that is, what His Highness the Prince of Orange hath made one of his two Designs, the delivery of the people from Slavery; which can never be done effectually, and radically, but upon this Advantage. The Delivering us from Popery, is contained in the Settling our Religion; and That being a Work of great length, is the business more properly of a Parliament; but This is a thing must be done by the Community, and consequently by those that are the Representatives of it, a Convention, so Called, ( in regard to a Higher Capacity hereunto ) and not a Parliament; for that represents the People, not as in a Community, but as in a Common wealth, where there is *pars imperans*, as well as *subdita*, which now is not. A Parliament makes Laws for the Administration, but the People as in a Community, makes Laws for the Constitution.

I would therefore humbly offer it to the Consideration of Those, who shall meet as Members of this Convention, That, in order to the Effect premised, they do but agree and pitch upon this One certain Point of good Policy, That where they place the Supreme Authority, they lay also the Rights

Rights or Properties of it : that is, the *Jura Majestatis* ( *Majestas* being *Maxima Potestas* ) all together.

The Rights of Majesty, or the Supreme Power, are mainly these : The First is Legislation, or making Laws, and this undoubtedly lies in a Parliament. The next, is the power of raising Arms, or armies, or the Militia, the power of making peace and War, or the power of the Sword, which is necessary to maintain those laws. The third, is a Power over our Estates, or the purse, or raising Money, which must maintain the Sword. A Fourth, is the power of choosing Magistrates, to rule Us according to these laws ; such as Judges and Sheriffs, to name no other. A Fifth, is the last appeal. Now, let but the power of the Militia, and choosing Magistrates, be laid where Legislation is, and we shall be fundamentally delivered from all Slavery for ever in the Nation.

If we be Enslaved or oppressed by any Prince for the Time to come, it must be either by Force, or by Injustice. We cannot be oppressed by Force, because no Forces then can be raised by him, but by a parliament. He cannot rule by an Army, or by Violence ; for the Militia is in the Lords and Commons, as well as in Him, and they will not let him do so : We cannot be oppressed with Injustice, for the Judges and Officers entrusted with the Execution of Justice shall be Chosen also by them, and they will look to that.

It is true, while no parliament sits, the King by Vertue of the Executive power lying in him, may raise Arms, and put in Officers and Magistrates as there is need ; but Both these are to be done under the Controul of the next Parliament ( which are therefore to sit often by ancient Statutes ) there being no War to be levied, nor Magistrates Confirmed, without their approbation.

Let us remember the State we are in, a State that puts the Supreme power in the hands of the people, to place it as they will : and therefore to bound and limit it as they see fit, for the publick Utility; and if they do it not now, the Ages to come will have occasion to blame them for ever. When the supreme power is upon the disposing, if they do not take this Item, as part of their proper Work, To bind the Descent of it to a protestant, I shall blame them : But I shall do so much more, if after the danger we have been in, of arbitrary *Domination* and popery, by the King's raising arms, and putting Judges in and out at his pleasure, they do not take more care of the Supreme power, to lay it and its Rights better together : Especially seeing nothing can indeed be That in Nature, which it is, without its properties. This is uniform ( I must persist ) to the Nature of Government ; That where the Supreme Authority is, there must be its prerogatives ; and where the chief or principal

principal Rights of it is, there should all the rest which depend upon, and belong to it, be placed also: Where Legislation is lodged, there should the Militia; there should the Power of making Judges, to name nothing more than serves my turn, be lodged also. It is this hath been the great Declension, Fault, or Defect of our English Common-wealth. That the people have suffered these Rights of Sovereignty, to come to be divided, arising (we must conceive) from the Administration, that is, Mal-Administrations; as appears, for Example, in the Militia, which upon the fresh coming in of the Late King, was in two or three hot Acts, declared to be, and ever to have been in the King; when both the Assertion was gross Flattery, and such Acts void, as fundamentally repugnant with the Constitution.

There is one Difficulty to be thought on, and that is, the Negative Voice of the Prince in his Parliament. The Lords and Commons may agree upon some Law for the Publick Benefit, and the King alone may refuse to pass it, If he be obstinate, this is a great Evil, and might really make one think it would be better therefore (for the preventing this inconvenience) to place the Supreme Power in Lords & Commons only, without a Controul, unto which may be added, the Power of Calling and Dissolving Parliaments at Pleasure; by Vertue whereof, our Kings hitherto have pretended a Power predominant over them. But these Prerogatives may be disputed, and the Negative Voice hath been deny'd by many Judicious Men, who have pleaded the Obligation of former Princes to confirm those Laws, *quas vulgus elegerit*; it is to be hoped, That the Wisdom of the Nation will be able to find out some Expedient or Salve for this Difficulty, and for more than That also; So long as they have the Golden Opportunity, to bring a Crown in one hand, with their Terms or Conditions in the Other.

As for the several Grievances that need Redress and many good things that are wanting to compleat the happiness of our Kingdom; there may be some Foundation laid happily, or Preparations made in order thereunto, by this Convention, but as belonging to the Administration, and being matters of long Debate, they are the work more Properly of an Ensuing Parliament. Only let not the Members of this present great Assembly forget, that they having so unlimited a Power, & the Nation such an Opportunity, which as the Secular Games, they are never like to see, but once, they are more strictly therefore bound in Conscience, and in Duty to their Country, to neglect no kind of thing, which they Judge absolutely necessary to the publick good. I care not if I commend three or four such particulars against the time to Consultation, which shall be these. A Regulation of *Westminster-Hall*; A provision against buying or selling of Offices: a Register of Estates; a Freedom from



from persecution, (by a Bill for Comprehension and Indulgence) in the Business of Religion: a Redemption of the Chimney Money, which bringing in the King to be Lord of every Mans house, is against property, and an over balance in the Revenue, is against the Interest of the Nation.

AND here the Sheet being at an end, and Room left, We cannot but reflect upon the King; there being so much Concern in the Minds of many, about their Allegiance to him, though he be gone: But such Persons as these should think a little more to the Bottom, That a People is not made for the King, but the King, for the people. And though He be greater than them in some respects; yet, *Quoad finem* the people are always greater than him: That is, If the Good of the one, and the other, stand in Competition, there is no Comparison, but a Nation is to be preferred before one Man. If the Being of them be inconsistent one with another, there is no doubt, but it is better that a King Cease, than that a Whole Nation should perish. And upon such a Supposition as this, all Obligation as to Duty, must cease likewise. There are some tacit Conditions in all Oathes, as the best *Casuits* tell us (such as *Rebus sic stantibus*, for one) that we must steere our Consciences by, in these Cases: *He is the Minister of God, for our good*, says the *Scripture*: and if any Prince therefore he under those Circumstances, as that it cannot be for the peoples good, that he should Rule over them. We do look upon such a Ruler to be bound in Conscience to give up his Government, as being no Minister of GOD upon that Account: and so, having no Authority from God for that Office, the peoples obligation to be subject to him, is at an end with it. If they obey him longer, it is for Wrath, and not for Conscience Sake. If his Majesty now of *Great Britain*, out of some deep sence, that he being a Roman Catholick cannot Rule, and be true to his Religion; (which he may suppose does oblige him to an Establishment thereof,) by all the ways, and means of his Church, though never so destructive, but it will be to the Hurt, not good of us who are Protestants, hath been pleased to withdraw himself from his Government, to make us more quiet and happy; we are in all Gratitude, to acknowledge his Piety, Goodness, & Condescension, to be so much, as very few of his Subjects could ever have suspected: But if it be out of another Mind, he hath done it; we have still more Reason to bless Almighty God, who does often serve his Providence by mens Improvidence; and cutting off mens Ends from their Means,

Means, he uses their Means to his Own Ends, when he is pleased to work Deliverance for a people; as he hath, at this Season, so graciously and wonderfully done for Us; that there is nothing more needful, even to the most scrupulous Conscience, than an humble and awful Acquiescence in the Divine Counsel, to give Satisfaction in this Matter.

*Si Rex aut alius quis Imperium abdicavit, aut manifeste habet proderelicto, in eum post id Tempus omnia licent quæ in privatum,*  
 Grotius de Jur. & Bel. Lib. I. Cap. 4.

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News

**News from the Sessions-House. The Tryal, Conviction, Condemnation, and Execution of *POPERY*, For *High-Treason*; in Betraying the Kingdom, and Conspiring the Ruine, Subversion, and Death of the Protestant Religion. With Her last Speech and Confession at Tyburn.**

**A** Commission of Oyer and Terminer, being issued for the Tryal of Popery the Judges repaired to the Bench, and the Court being set, after proclamation made for silence, the Tryal thus proceeded.

*Clerk of the Crown.* *Jaylor*, set *Popery* to the Bar.

*Popery*, hold up thy hand, here thou standest indicted by the name of *Popery*, late of the City of Rome, in the province of Babylon: not having the fear of God before thine Eyes, but being moved by the instigation of the Devil, didst of thine own free will, voluntarily create, make, and devise several damnable principles, and Diabolical practices contrary to the Word of God, pernicious to mankind, and repugnant to human Society; and thou the said *Popery* to further thy aforesaid devices, the duty of thy Allegiance not weighing, didst, as a false Traytor, against our Sacred and most Illustrious Prince, Counterfeit his broad Seal, and thereby with Force and Arms, didst Seal up his Majesties Laws, both Civil and Divine: and in stead thereof didst Command Obedience to thy Devilish Intentions; and the afore-mentioned *Popery*, thoroughly to accomplish thy aforesaid designs, didst with Force and Arms aforesaid, Usurpationally endeavour to exalt thy self, in the said City of Rome, equal with God, Blasphemously saying, thou couldest pardon Sins, Damn, &c. And thou the said *Popery* didst with the Devil combine by his Assistance to allure, entice, and enforce Kings, Queens, and Princes to retain thy Damnable Religion, to the utter destruction of their faithful Subjects; and whereas many Royal hearted Christians ejected, and opposed thy Erroneous principles, thou the said *Popery* didst Savagely and Inhumanely Invade their Nations, Assassinate Kings, Murdered thousands, Burned their



their Cities, Robbed their Houses, against the peace of our Sovereign Lord the King, his Crown and Dignity, and against the Laws and Statutes made, and provided in that Case. What sayest thou for thy self, Popery? Art thou Guilty of these Treasons, Rebellions, Murthers, &c. Whereof thou standest Indicted, or not Guilty.

Pop. Not Guilty.

Cl. of Cr. Culprit. How wilt thou be Tryed?

Pop. By God and my Country.

Cl. of Cr. God send thee a good deliverance.

Cl. of Cr. Popery, these men that thou hast here called and personally appear, are to pass between our Sovereign Lord the King, and you, upon Tryal of your Life and Death; if therefore you will Challenge them, or any of them, your time is to speak, as they come to the Book to be Sworn. And before they are sworn, Cryer, call Holy Scriptures.

Popery, My Lord, I except against him; there is a sufficient Gentleman stands by, pray let him be put in his place.

L. C. J. What is his Name?

Pop. Good-works.

L. C. J. You must not be your own churser, but that you may have as fair Tryal as can be, he shall be one.

No other being challenged, the Names of the Jury that were sworn, are as follows;

Righteousness,	}}	Charity,
Evangelists,	}}	Protestantism,
Sacraments,	}}	Impartiality,
Good-works,	}}	Judgment,
Hope,	}}	Fathers,
Faith,	}}	Mercy.

Cl. of Cr. Cryer, Count these, Righteousness.

Cryer. One and to the rest.

Twelve good men and true, stand together and hear your Evidences;

Cl. of Cr. Cryer, make Proclamation,

Cryer. Oyes, if any will give Evidence for our Sovereign Lord the King against Popery, Prisoner at the Bar, let him come forth, and he shall be heard; for the prisoner stands at the Bar upon his deliverance.

Cl. of Cr. You Gentlemen of the Jury look upon the Prisoner at the Bar,

and bear his Cause; he stands indicted by the name of Popery, late of the City of Rome, in the Province of Babylon: upon his Indictment he hath been Arraigned; and thereunto hath pleaded Not Guilty, and for his Tryal hath put himself upon God, and his Country, whose Country ye are; your Charge is to enquire whether he be Guilty, in the manner and form that he stands Indicted, or not Guilty?

*Att. Gen.* May it please your *Lordship*, & you Gent. of the Jury, Popery stands here indicted of great and Hainous Crimes, yet not greater than hath been by him committed; it is not unknown to us that he is of the Race & Progeny of Cain, & his Murders are greater than have been perpetrated by any since the Creation of the world; that he might the more plausibly Commit his Villanies, he hath shaded himself under the serene Veil of Christianity, what name so lovely as Jesus, yet whose operations so odious as *Jesuits*? he hath also stiled himself with *this* nomen *Blasphemie*, Universal; which he says he derived Successively from Saint Peter, tho' it will puzzle his greatest Doctors to prove that Peter was ever at Rome. Thus having strengthened himself in Iniquity, Urping over Kings, and Princes; bringing people and Nations into Thralldom and Slavery; thought Nature had given him a perpetual writ of Ease, and made every part of the Christian world feel his Tyranny. But as the Jews, who sold Christ for thirty pieces of Silver, came at last themselves to be sold thirty for a penny; so shall he know that the Arm of Vengeance hath been long lifted up, that it may now fall down the heavier upon him. To prove the Indictment, we might call many witnesses, but we shall call only some principal ones; And first, Sir *Naked Truth*, who hath been greatly persecuted by him.

*Cl. of Cr. Cryer*, call Sir *Naked Truth*.

*Cryer*, My Lord, here is the Gentleman, which was thrust out from being one of the Jury, desires to know whether he may give Evidence against the Prisoner at the Bar?

*L. C. J.* Who? *Holy Scriptures*.

*Cryer*, Yes, my Lord.

*L. C. J.* *Holy Scriptures*, what canst thou say against the Prisoner at the Bar?

*Holy Script.* My Lord, Popery, now Prisoner at the Bar, hath broached many damnable Heresies contrary to the word of God, and particularly to the word of God, and particularly that it is not a Rule of Faith, but as a Nole of wax, to be turned which way the Church pleases, whereas the word of God saith, that all Scripture is given by Divine inspiration, yet he wickedly

prefers

prefers his own Carnal Traditions before it, as also his Principles are directly against the Ten Commandments: Against the first, in making a God of the Bread in the *Sacrament*. Against the second, in bowing down thereunto. Against the Third, by profane Swearing by God, and the Saints. Against the Fourth, in preferring his Saints days, which are of his own Institution, before the Sabbath, which is of Divine. Against the Fifth, in declaring that Children of his Religion owe not obedience to their parents, which are not of the same. Against the sixth, in maintaining the lawfulness of Robbing, Plundering and endeavouring to Ruins, by Firing Houses; or otherwise, all those that are not of his Opinion. Against the Seventh, in setting up, and allowing of common Stews, &c. Against the Eighth, in bloody and inhumane Murdering, and Massacring of Protestants, under the Names of Hereticks, and endeavouring to maintain the lawfulness thereof. Against the Ninth, in making Leagues with Princes for his own advantage, and then breaking them, saying, Oaths may not be kept with Hereticks. Against the Tenth, in a greedy coveting of Gold, he pretending to give our Pardons, to commit all manner of Villanies whatever. Besides, my Lord, there is scarce one Commandment of the first Table free from his Innovations, nevertheless, he is not ashamed to say, that a man of his Religion may keep all the Commandments, contrary to the Word of God, which saith, that *there is not a just man that liveth and sinneth not*, and also, that *if we say we have no sin we deceive our selves*, &c.

L. C. J. Sir *Naked Truth*, what sayest thou against the Prisoner at the Bar?

Sir. N. T. My Lord, in the year 110 *Popery* seeming as an universal Deluge to overspread the whole Christian world, I with Sir *Constant Patience* lived privately at Lyons in France: enjoying the glorious Gospel, with many others of our honest Friends, and Neighbours; but *Popery* the Prisoner at the Bar there found us, Massacred and Tortured many of us: for confessing the cause of Christ: put us to most Exquisite Torments, and exercised Savage Cruelties upon us: from thence flying to *Germany*, passing through *Flanders*, we saw *Popery* preparing a fire to burn several of our Adherents, which claved to Christ: one of our Friends there suffering, I remember, before he went into the Fire, took two Stones in his hands, saying, when I shal eat these two Stones, our Religion shal cease, not before. When we were come to *Germany* we found no rest there, for *Popery* pursued us thither, and he going through *Bohemia* murdered many of the Peers of that Realm. In *Germany* he commanded all to be killed, that were suspected, saying, God knows who

who are his. From thence we fled into *Spain*, where we were by *popery's* bloody Inquisition, in this manner, a Messenger came to us, and told us, that the Lord Inquisitors had something to say to us, and therefore we must wait upon them: we being come, they enquired our names, and sent us to Prison: we having entered the first Gate, the Jaylor asked us, whether we had a Knife about us, and under pretence to search for one, took from us all our Jewels and Money, thereby left us nothing to help our selves; then were we cast into a stinking Dungeon, where we continued Six Months, then being brought forth, *popery*, Prisoner at the Bar, endeavoured by all means to extort from us a Confession, which we not doing, he said we should be racked; being brought to the Rack, *popery* sitting on a Scaffold by the Rack, in came our Tormentor, and we being stripp'd, had our hands bound with Cords; then they tyed us to the Pully, and fastening Weights to our Heels, they hoisted us up by degrees; thus hanging in great Torture they bad us accuse all we knew of our Religion, which we denying, they racked all our Bones out of Joynt, and then sent us to Prison again, and at last dismissed us. From thence we fled into *England*, but here was the like; and so we fled again into *France*, where we lived quietly for some time, but at last *popery* pursued us, and disguised with a Vizard of Friendship invied us, with most of our Brethren, to a Marriage, but being come, he murdered in one Night, above 20000. From thence we fled to *Ireland*, but *popery* pursuing us thither, committed the most barbarous and execrable Murthers, Villanies, sparing neither Man, nor Woman, or Child, ripping up Women with Child, ravishing chaste Matrons, drowning, putting to the Sword, &c. many thousands of innocent Protestants; from thence we again fled into *England*, where we were soon pursued, and though here he set not upon us so openly as before, yet his will was to do us the most hurt: in the year 1666. he burned down the famous City of *London*, and hath not ceased to endeavour to perpetuate his bloody Villanies; only by many special Providences of God he hath been hindered; for we certainly hear he would here quite extirpate us to the utmost of his power: Nay I heard credibly, that he was resolved not to leave one drop of Protestant Blood, and like his other devilish Policy, could be glad to cast these Treasonable Conspiracies on the innocent Protestants. My Lord, he is so dangerous, and so wickedly subtile, that we live in dayly hazard of our Lives, and when he may destroy us all, God only knows, if timely course be not taken.

L. C. J. Sir Constant Patience, *What can you say against the Prisoner at the Bar?*

Sir Con. Pat. *My Lord, it would be too tedious for me to rehearse all that Sir N. Tru h bath spoken, we were Companions together in all he bath declared, and I avow the truth of what he bath spoken.*

L. C. J. *Are there any more Witnesses?*

Cl. of Cr. *Yes, my Lord, Light of Nature.*

L. C. J. *Let him come up, What canst thou say against the Prisoner at the Bar?*

L. of Na. *My Lord, Popery did really combine with the Devil to promote his Designs, and bath been guilty of great Conjurations; I have seen him in the Woods in the shape of a Boar, he bath also been a cruel Murderer; for I saw a pond of his cleansing, and thence taken out 60 Childrens Skulls, and it is computed that in about 50 years time he bath massacred 15 millions of Protestants.*

L. C. J. *What sayest thou Popery? Thou art now admitted to speak for thy self?*

Pop. *My Lord, the first witness, that is suborned against me, is pretended Holy Scriptures, which if I go to disprove, you will say that I speak against Gods Word: Fie! I thought I should have had a Just Tryal, I would have prepared my Witnesses, and made my defence. But how can I expect equity from those in my Adversity, which were always barking at me in my prosperity?*

L. C. J. *You shall not be suffered to scandalize the Kings Court of Judicature.*

*Then my Lord proceeded, and spake as follows.*

*You Gent. of the Jury, you hear the Prisoner is indicted for contriving Heresie, contrary to the word of God; and to gain Proselytes thereunto, he bath been guilty of Treasons, Murders, and Blasphemies, the first part of the Inditement bath been largely confirm'd by a Peet of this Realm, whose Name is Holy Scriptures. And the second by two worthy Knights: Also we have had a fourth witness, which as the other bath fairly laid open his Villanies; and he for his defence bath only cast foul aspersions upon the Justice of the Court, his sins are great, and cry aloud for vengeance, and if Justice be not executed against him, we may fear lest we be partakers with him of his plagues. The evidence is so clear, I think you need not withdraw.*

Cl. of Cr. *Gentlemen: are you agreed upon your Verdict?*

Om.

Omnes, Yes.

Cl. of Cr. *Who shal speak for you ?*

Omnes. *The Foreman.*

Cl. of Cr. *Popery hold up thy hand: Gentlemen of the Jury, look upon the Prisoner at the Bar, how say ye, is he guilty of the Treasons, Murthers, &c; whereof he stands indicted, or not guilty?*

Forem. *Guilty.*

Cl. of Cr. *Of all?*

Forem. *Yea of all.*

Cl. of Cr. *What Goods or Chattels ?*

Jury, *He is made Rich by the Kings of the Earth.*

Cl. of Cr. *Cryer make proclamation.*

Cryer. *Oyes: My Lord, the King's Chief Justice, stridly charges and commands all manner of persons to keep silence whilst Sentence is pronouncing against the prisoner at the Bar.*

L. C. J. *Popery, Thou hast delighted thy self to make Bonafires of the Saints, and this thy Devilish Nature, if thou mightest live here for ever, thou shouldst still retain, and still ad thy abominable Villanies, thou hardnest thy heart, yea, and now wouldst; if it lay in thy power, commit us bad on me, and every one of us, as thou hast done heretofore against our dear Friends, Therefore the Sentence of the Court is; Thou shalt go back to the place from whence thou camest, and from thence shalt be slain, and cast into the Pit of Topbet, there to be tormented day and night, where the smoak of thy Torment shall ascend up for ever, and ever, and all thy riches and pomp shall with thee be burnt with fire, and as thou hast filled to Gods Saints, they shall fill unto thee double.*

*Then a great shout and acclamation of joy made the Trumpet sounding, Babylon is fallen, Babylon is fallen, the Court arose.*

*The*



The Lord Chancellours

## Discovery and Confession :

Made in the Time of His

Sickness in the TOWER.

**T**HE Dreadful Apprehensions of a future being to Souls so ill prepared, and the Terrors of Conscience under the Visitation of Heaven, are of that sad weight, that no thought can imagine but his that groans under it. When I turn my Eyes inward, I can look upon my self as no other than the unhappiest of Men, loaded with Infamy, Misery, Imprisonment, and almost Despair, but above all, with the Universal Hatred of a Kingdom; so Universal, that I stand the very Center of Shame, whilst every Tongue that reviles, each Eye that loaths, and every Finger that points, seem to terminate in miserable me. Such is my hard Fate, and such my serious Reflections, that I believe, had my Faults been ten-fold greater than they are, it was impossible for me to disoblige Mankind in all my Exalted Glory, but half so much as I have pleased them in my Fall; so naturally lovely in the English Eyes, does the Distress and Ruines of Tottering greatness look, where they seem but just.

But all these Accumulated Calamities are but my lightest Burthens; for alas, how justly, and more sadly may I cry out with falling Wolsey Had I served my God with half that zeal I served my King, He would not have left me thus Wretched! Wretched indeed, when my weakness of Body calls me to consider, how near I may stand to that Tribunal, before which, the proudest of Earthly Judges, Potentates, and Princes tremble. The Summons

from that terrible Judge, is such an Alarm, that what would I do if possible, to Soften that Almighty Justice that stands arm'd against me? Could the Confession of my Crimes make the least part of their Attonements; how happy should I think my self, in Unbosoming my whole Soul, even to my secretest and minutest Thought? The sense of which, makes me borrow from my Pains, these few favourable, though-distracted Minutes, to use that Candor and Openness before I leave the World, that may reconcile it, if possible, amongst all its *Odium* and Aversion, to at least one charitable Thought of me.

But alas, before I come to the sad Narrative of those numerous Ills I have committed, before I plunge down into that deeper current; my aching Heart, and sad Remembrance, lead me up to the fatal Fountain Head, from whence they took their Rise: And there, to my Confusion, I am forced to acknowledge my crimes to be so black as the polluted Source they sprung from: For whereas Ambition, Interest, Honours, those smiling Court-Beams, the common *Ignes fatui*, are those gaudier Snarers that mislead the wandering Steps of other Offending Statesmen; I cannot but shamefully confess, that a Viler and Sootier Coal, Rancour and Malice, warp'd me crooked.

The two famous Occasions of my rising Splen and bitterness of Spirit, proceeded from the Parliaments bringing me upon my Knees, for my abhorring of Petitions; and next the City of London's turning me out of my Recordership.

The Anger, the Rage, the Spight I conceiv'd at this double Disgrace and Affront, was the first accursed Gail that poison'd me; a Resentment that struck me so deep, and so Canker'd every faculty of my Soul, that what, in is, I did not study, Contrive, and Plot to be reveng'd? I profess in the agony of my Thought, I was a hundred times not only Thinking, but Resolving (if no other means) to turn Wizzard, to wreak my Malice upon my Enemies, but my small Belief (Heaven forgive me) of either a God or a Devil, persuaded me there was any such Creature as a Witch, or such an Art as Sorcery.

As for that damn'd Town of London, not Cataline against Old Rome, was half so sworn a Foe, as I, against that Insolent proud City; Really and sincerely,



cerely, I could willingly and heartily out of my own pocket, (though I sold my last Ragg in the world) have been my self at the charge of a New Monument, so I had but the pleasure of a second ~~same~~ Occasion of Building it. Nay verily, I envied the Fate of the old Erostratus, and that more modern Worthy, Hubart, and could have wish'd my Own Name, though at the price of his Destiny, Engraven in the very Room of that wisely raz'd out Inscription, on so glorious an Occasion.

'Twas then alas, Edg'd and Enrag'd with a mortal Hate, and an Avowed Vengeance against that accursed and detested City, and more detested parliaments: with two such meritorious Qualifications, I applyed myself to the once great Colemans Greater Master, at that time an early, and indeed almost only governing pilot at the Helm; both infallible Recommendations to Entitle me to the highest hopes of the most Exalted Honours. In short, I Entered, Listed, and Swore myself Engineer General under that leading Hero's Banners, and how hugged, and how embraced, my succeeding almost Deluge of good Fortune, Glories, and Preferments will sufficiently Testifie.

And though the World has sometimes wondred at so sudden a Rise, as in little more than seven years, to mount from a Finsbury Petty-fogger, to a Lord High-Chancellor of England; from bawling at a Hedge-Court-Bar for five Shillings Fee, to sit Equity-Driver with Ten Thousand pound per Annum (besides Presents and Bribes unaccountable) honestly gotten. But alas, to rectify the mistakes of Mankind, and suppress their astonishment at so Unprecedented an advance, I must assure them, that as no History affords a parallel of such a Crown-favourite as my self; so no age ever yielded such a true Crown-drudge neither, to deserve those favours. Alas, my Darling Fortune mov'd not half so Rapid, as my dearer Counsels drove; and all the Gattresses of my Glory were thought but the poorest Meed and Reward of those Services that gain'd them.

But to recite my fatal particulars: Upon my first Entrance (as I was saying) of Engineer General, our first great Attaque was against the Charter of London; and to the honour of my Premier Effort, what by our terrible Deed-doing Quo-Warranto, my own invented Battering-Ramm, placed against them at Westminster, and the Tower-Hill-Guns removed and mounted against them on the Tower-Battlements; we soon reduced that Impious

Town, to almost as intire a Subjection and Vassallage, as our own Hearts; and our Roman Friends, could wish.

Next, for those Prerogative-Crampers, those Check-mates of Crowns, called Parliaments, there our Triumph was absolute; we Prorogued or Dissolved, and Darced them from Pillar to Post, from *Westminster* to *Oxford*, &c. at pleasure; and Heaven knows, with timely, prudent and wise care, to bush their too impudently inquisitive curiosity into our *Colemans* pacquets, our *Le Chaise* and *Lewis* Intriguers; and rest of our popish plots and Cabals; and all God wor, little enough to keep our cloven foot undiscover'd.

Flusht with such prosperous Success, even in my Infant Mischiefs, what was it that I either staggered or shrunk at? My temptations so allured me, my Rewards so dazzled me, and my Felicity so hardened me, that Moderation, Reluctance, or Humanity, were only so many Manacles and Shackles, that my impatient Soul threw off with Disdain.

Who alas but I, with so much Unrelenting and Pitiless Barbarity, Triumph in the Blood of these poor miserable Western Wretches; and Sanguin'd my very Ermins in their Gore, till even the Air with the Noisomness of their Carcasses struck almost as much (if possible) as the very Name of *Jessies* their Butcher? Yes, and I acted by the Commissioning Vengeance that sent me thither, to inform the Heretick Enemies of *Rome* how much their Blood *Tickles* when it *Streads*; and to let them know by the Sample of my Hand; how keen is a Popish Edg-Tool.

Was it not I too, that with so much Cunning and Artifice, and by so many Rhetorical High-Treason-Flourishes, wheedled poor *Cornish* to a Gibbet, and and *Russel* to a Scaffold? Yes, and 'twas a Master-Piece! To give the Trembling world a Timely warning what Protestant Zeal must trust to, when Popish Malice is pleas'd to be Angry; and to convince how easily can a Jesuitical Engine wire draw Guilt, where Popish Rancour is Resolved to Destroy.

Who Dissolved all the Charters, and new Cabbelled all the Corporations but *Jessies*? And why, but to prepare them to understand that what with our *Quo Warranto's*, and the rest of our Modelling Tools, we were Resolved at last to have PARLIAMENTS *À-la-mode de Paree* and their Dragoon-Reformers too, soon after.

Who

Who invented that Baiting Command to the Bishops, of Reading the Declaration, and put their Refusal to the stretch of High Misdemeanor, it not High Treason, but the *Chancellor*? And why, think you, but to satisfy them what Romish Bye-fores are the Protestant Lawn-Sleeves, and that they shall want neither Juttles nor Stumbling-Blocks to trip their Heels up, and their Heads off too, when they stand in our way

Who but the Great *Jefferies* in Defiance of the very Fundamental of Humane Society, the Original Laws of Nature, and to the Face of *MAGNA CHARTA* it self, got the Bishop of *LONDON* Silence'd and Suspend'd, without so much as that Universal and Common Right, Sacred even amongst Heathens and Infidels, viz. the Privilege of making either Plea or Defence, Condemn'd Untry'd and Unheard? Yes, I did it; to instruct the World what feeble Cobweb Laws are the Bonds of Justice, Law, Liberty, Common-right &c. in the hands of an Imperial Popish *Sampson Agonistes*?

Was it not I too, by my Ecclesiastick High-Commission Supremacy, not only against the statutes and Customs of the University, but the Positive Laws of the Land, turned *Maudlin-Colledge* into a Seminary of Jesuites, and in spite of that Bulwark of the Church of *England*, the Act of Uniformity, converted a Collegiate Chappel into a Mass-house? And by the same Justice, might not every Collegiate, Cathedral, and Parochial Church, had the same Conversion? And both the Fountains of Religion and learning, the Mother Universities, been deprived of all her Protestant Sons, and re-peopled with the whole Race of *St. Omers* and *Salamanca*?

Who did all this? The *Chancellor*! Yes, and he sav'd the Church of *England*, and the whole *English* liberty, by it. The Nation was lull'd into so profound a Sleep, that they wanted such Thunder-Claps, and such a Boanerges, to awaken them from their Lethargy.

With these serious Reflections, That these rapid and Violent Motions of the Romish Cause, are and have been the Destruction of it; who has been the Protestants Champion, but I? Who has pull'd off the Vizard from the Scarlet Whore, and expos'd the painted *Babylon* Prostitute, but I? and if I drove like *Jehu*, 'twas only to the Confusion of a *Jezebel*. Who call'd in the Deliverer of our Church & Law, that second *Hannibal*, the mighty *Nassau*, but *Jefferies*? Who has Re-mounted the sinking Glory of our Temples, till their

their Pinnacles shall kiss Heaven, but *Jefferyes*? Who has United two such formidable Protestant Neighbours, with that Eternal Link of Interest, as shall render us once more the Arbiters of Europe, and Terror of the World? who but *Jefferyes*, and *Jefferyes* Conduct has join'd those Naval Forces, those Floating Walls that shall one-day mew up that French Antichristian Monster, till in despight and despair, he bursts his Soul out at his Fistula?

In fine, Who has cut off the very Entayl of Popery and Slavery from three happy Kingdoms, but *Jefferys*? Three Kingdoms did say? Yes, possibly has laid that Foundation to the Protestant Cause, as perhaps shall one day make her over-top the seven proud Hills, and strike her Dagger into the very gates of Rome.

With this Confession of my Crimes, which under the Afflicting Hand of Heaven, I think my self obliged to give the World, I beseech my Enemies themselves so to represent my Case, as that at least, *Out of the Devourer may come forth Meat; and out of the Strong, Sweetness*: And by ballancing the Services of my Actions against the Guilt of them, give me some small dawn of Hope, that the Approaching Parliament, my Judges, my Accusers themselves, may be sollicit into some Commiseration and Forgiveness. I assure them, if Heaven spare me life to ask it, they shal want neither Confession, Discovery, nor Contrition, to obtain their Absolution. And Black as I am, I beg, even my most Hard-hearted Adversaries, to consider that still I am not Blacker than *Judas*. And alas, there was some Merit even in *Judas*; for there wanted his Betraying of his God, for the Saving of the World.

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